

A
TREATISE
ON THE
SUNDAY DISTEMPER,

ILLUSTRATING THE
NATURE, CAUSES, SYMPTOMS, AND TREATMENT

OF THAT SABBATH
DISEASE.

BY WILLIAM JACKSON.

"What evil thing is this that ye do, and profane the Sabbath Day?—
Ye bring more wrath upon Israel by profaning the Sabbath.—NEHE-
MIAH xiii. 17, 18.

"Is there no balm in Gilead; is there no Physician there? why then
is not the health of the Daughter of my people recovered?"—JEREMIAH
xvi. 29.

HALIFAX, N. S.

PRINTED BY H. W. BLACKADAR.

1836.

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T R E A T I S E

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OF THAT SAD

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PREFACE.

My object in writing the following Treatise has been to present the Public with as clear a description as is practicable of the *nature, symptoms, causes, and treatment* of that truly alarming and widely spread disease now generally known by the name of *The Sunday Distemper* : conceiving it cannot fail to be useful to those who are unhappily afflicted with that complaint. I am aware of there being already many ably written works before the Public, treating on the nature and cure of diseases, but having never met with one that treated on this distressing, complicated malady, I think now, as I have done for many years, that there is room for the publication of a work of this description. Whether I am correct in this opinion, or not, it will be for the public to decide. I am very desirous of escaping the censures of the faculty, and will, therefore state, I am not by profession a Doctor of Medicine ; nor should I have presumed to have written on this *one* disease had any of those gentlemen have done so before, unless I had been ignorant of their having done so : and humbly hope they will not give me a place among the "*Quacks*."

I would also beg leave to inform my readers, that, I am not treating on a disease which I am altogether ignorant of ; for I was afflicted with it for many years, and in such an alarming manner that my case was considered by all who knew me to be hopeless.—At length a kind Physician called on me who, not only understood, but undertook my case, and in a short time I was restored to health and soundness. Nor is mine the only cure that has been performed by this same Physician, for he never fails to cure

all that he takes in hand, no matter how inveterate the case may be—though perhaps no case was more desperate than mine. Shortly after, I was restored, my Physician called upon me, on a friendly visit, and urged upon me the necessity of turning my attention to the studying of the *nature* and *cure* of this disease, and kindly offered me his assistance. Encouraged by his kind offer I at length commenced my studies, and being furnished with the *original* Prescriptions by Physician EMANUEL, for that is his name, I travelled through England, Wales, some parts of Ireland, and a considerable portion of the United States, where I availed myself of every advantage to be derived previous to my arrival in this country.

The remarks contained in the following pages are the result of *fourteen years* application—and as it is for the benefit of the public, this treatise has been written, and is now laid before them; it will afford me no small gratification to find that it is approved of by, and made extensively useful to all who are in any way afflicted with the SUNDAY DISTEMPER. And while they may serve to warn some persons of their danger, I hope the most skilful will be excited to search for a remedy for the cure of this disease.

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THE SUNDAY DISTEMPER.

CHAPTER I.

THE NATURE OF THE SUNDAY DISTEMPER.

THIS disease has now become so common as to be a subject of the highest importance, and one in which every individual ought to feel greatly interested. For there is scarcely any person and certainly no family in Christendom where it has not been felt at one time or other by some one of its members, in its slighter or more severe forms. It is of the utmost importance that the public be enlightened in respect to the NATURE, SYMPTOMS, CAUSES, and TREATMENT of this distressing, and prevailing malady, because it is evident great and lamentable ignorance prevails among many of the profession on these points, consequently their mode of treatment is often the very reverse of what it ought to be. Great difference of opinion prevails, even among the most skilful, in regard to the *nature* of this disease. Some contend for its being an "*organic disease*," that is, an actual disease in the structure of the part affected, and, which rarely admits of a cure, except in its early stage. But, from experience and observation I have been long convinced of the contrary, and believe it to be a "*disorder of function*;" that is, a derangement of the natural functions of the part affected, and, in every case admits of a cure when proper *treatment* is resorted to.

We need not think it strange that so great a variety of opinions should be indulged in with regard to the *nature* of this complaint seeing it exists in so many forms, and is distinguished by so many names, even by the afflicted themselves, that the skill of the most skilful among men has been baffled. And this may account for its never having been treated on by any of our modern writers. But, I believe, all are agreed in its being of the intermitting kind: and in

many thousands of cases which have come under my notice it has invariably attacked the patient every *seventh* day. And what seems most astonishing is, it never returns but on the *SABBATH Day*; and this seems to have given rise to its being called, *The SUNDAY Distemper*. In consequence of its attacking the patient periodically, some of the faculty have thought it to be a peculiar kind of Ague: and that degree of coldness which always accompanies each fit, has served to strengthen them in that opinion, though the shiverings which usually accompany the ague are absent in this distemper. And as every fit of *ague* consists of three stages, namely, a *cold*, a *hot*, and a *sweating* stage, and as in every case, that I have witnessed, the two last named symptoms have been wanting in the present disorder, I cannot think with them that it is an *ague*.

The paroxysms with which it returns are very violent in their nature, which, together with that loss of mental energy which is experienced by the sufferer, has led some to believe it to be a *fever*; but as I do not recollect of ever having observed any deviation in the functions of the *brain*, or those of *circulation*, or of *secretion* and *excretion*, I can hardly think it to be a *fever*: though I must say I have frequently observed a low feverish heat during the intervals, and which some distinguished physicians have called *febris mundi*, or the *worldly fever*.

This disease differs in its *nature* from most others, inasmuch as it never seizes young children whose parents are not afflicted with it themselves: while on the other hand those children whose parents are under the power of the disorder rarely escape the infection, and which, in my opinion, is a striking proof of its being contagious. My readers may think me superstitious for mentioning it, yet it is an important fact that I must not pass over,—that those who have but a *form* of religion are most susceptible of this disease—and, hence, where christianity has become fashionable it is not uncommon to find whole churches affected with the contagion. And such is the rapidity with which the contagion spreads that in a short time it evidences itself to be *Epidemical*, and extends, not only through whole congregations, but through private families, till, in a greater or lesser degree, nearly all are infected with it, not excepting *Doctors* and *Divines*, as it is unhappily the case with us at the present time.

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There are some who are of the opinion, that it is a sort of *Leprosy*; on account of those who are afflicted with it frequently assembling themselves together in small groups as *lepers* were accustomed to do in ancient times, being fit for no other society. We certainly do read of four being in one society in Elisha's time; (2. Kings vii. 3.) and ten of them in another in the days of our Saviour; (Luke xvii. 12) and, at a distance, a person may mistake those wretched *leper-looking* creatures that infest the corners of our streets every Sabbath day for *lepers*. But, on a closer examination, we find them, in general, free from those white scales which are to be found on the bodies of those afflicted with that complaint; therefore, we cannot believe it to be a natural leprosy; notwithstanding it bears a great resemblance, for both complaints are attended with great fatigue. Others there are who have thought that this *Distemper* is a species of *Tic Doloureux*, on account of its sudden and painful shocks, and the *wry* faces which it occasions; but when we recollect that the latter complaint most frequently occurs in the *face*, while the former one is seldom complained of in that part, we are constrained to differ from them also.

It would swell this treatise far beyond its intended size to enumerate one half of the different opinions that have been indulged in concerning the *nature* of this distressing malady with which at this time our Town is so grievously afflicted. And as it is impossible for any person living in the country to conceive what *we* are called to suffer every *seventh day*, I shall now proceed to give a description of some of its most evident *symptoms*, hoping that some who read of our afflictions will be induced to prescribe something for the removal of this dire calamity, which evidently was a raging disorder among the Jews, (Amos viii. 4—8.) and has carried its desolating influence into almost every part of the world.

CHAPTER II.

THE SYMPTOMS OF THE SUNDAY DISTEMPER.

I have observed the paroxysms to commence at different periods; but generally the first fit comes on about sun-rise

on the morning of the Lord's Day, immediately on the patient's opening his eyes, and, indeed sometimes before he has opened them : hence, he is frequently indisposed to rise till a later hour than on any other day. It generally comes on with a sense of coldness about the heart, slight pains in the conscience, langour, inactivity, and lowness of spirits ; and then extends itself to the lower extremities, so that the patient frequently loses the use of his legs, and finds himself unable to walk to the house of God. The appetite does not appear to be injured in the slightest degree, for when breakfast is ready the patient is generally able to dispose of his quantum ; though in extreme cases it must be carried to bed to him. Some, who are not attacked so early in the day, will rise from their beds with an unusual degree of cheerfulness, and ramble through the lanes and woods, for several hours together, without experiencing the least inconvenience, while others, who say they are commanded to be "*diligent in business*," will either go through their grounds to examine the cattle, fences, &c. or repair to their desk where they will sit with ease and regulate their books, which they could not find time to do through the week, till they hear the Church-bell strike out. And, then, as though the contagion flew through the air with the sound of the bell, they are immediately seized with the distemper and indisposed to attend Divine Worship.

There are others in whom the symptoms are not of so violent a character, who, notwithstanding they are seized before they are out of bed, will manage to rise in time for the Morning Service. When the different Church-going-bells are announcing the hour for public worship, I am often led to reflect upon the sad change that has been effected among us within the last twenty-four hours, for in the room of seeing our streets filled with bustling, striving, active spirited men, there are now to be seen but a few straggling persons, and they with difficulty can get along being scarcely able to drag one foot after the other, and their countenances sad as though they were performing some severe penance. It frequently happens that many who escape the disease till they get safely to church are taken with it while there. And some who have told me when we were going to the house of God together, that they were "*very well*," I have observed shortly after taking their seats to be seized with the following symptoms :—yawning,—stretching of

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the arms,—frequent turnings of the head, especially when any one came in at the door,—whispering to those who sat next to them,—playing with some part of their own dress, or the dress of others, or with their watch-chain, or book ; and sometimes, as the fits become more violent, I have known them to cram tobacco in their mouths or snuff up their nose—fouling the floor and frequently the clothes of those near them,—frequently taking out their watch as though in great pain and every minute were an hour, till at length they were in such a stupor that they would *sit* during *prayer*, and *sleep* the time of *preaching*. And what has seemed to me the most unaccountable, the preacher has no sooner pronounced the benediction than every sleeper has been awake, and each one appeared cheerful and active as though they had been touched with some magic wand, and not a murmur has been heard from any of them, excepting a few complaints about the preacher's dullness, or the length of the sermon. As the day advances the *Distemper* spreads and its *symptoms* become more than ever alarming.

The middle stage of this disease commences its attack about one o'clock ; its symptoms are a voracious appetite, high bounding spirits, erroneous imagination, incessant talking, singing, shouting, and sometimes obscene language. All these symptoms, however, are not always found in the same person, and their severity will, in every instance, much depend upon the strength of the disease. Those who have long been afflicted with this *Distemper* seem to be rather disposed to *feed* it than check it ;—and hence it is, that, before they venture out, to church, in the morning, they are very particular in leaving their orders at home, that on their return they may find a sufficient quantity of *roasted, baked and boiled*, to satisfy their appetites : and when *parties* of them get together, as is frequently the case on a Sabbath Afternoon, most, if not all, of the above symptoms are present. In others the symptoms are different, for, no sooner have they partook of an extraordinary meal than they are seized with the following symptoms—gaping, languor, pain or giddiness in the head, drowsiness, eructations, and an irresistible inclination to go to bed ; which they very soon do. These symptoms sooner or later give way, and the unhappy patient falls into a profound sleep. Others, after having satiated themselves, have the pa-

roxysms less violent, and the fit is ushered in by the following symptoms :—A general sense of oppression, languor, lounging, stretchings, and sickness at the stomach. These symptoms are frequently followed by a train of ideas that haunt the imagination, and such as beget a whimsical dislike of other persons who do not see every thing with the same disordered eyes they do,—a hatred to every place of worship but that one to which they consider themselves to belong,—groundless apprehensions of injury from some supposed enemy,—a general disgust and malevolence,—a constant finding of fault with person, dress, manners, occupation and character of all who think it right to differ from them. Such are some of the most remarkable symptoms with which the unhappy patients are afflicted, till the *bell* strikes out to inform them its the hour of prayer. It matters not how many there are in company, or what might be their particular symptom at the time when the sound of the bell is heard, as though each one was fixed to its clapper, a general movement takes place through the whole. And no sooner does this move take place than some are suddenly deprived of the use of their limbs, and compelled to retire to bed. While others who are not so suddenly seized, and propelled by a love to their *pew*, will, with difficulty, crawl to the house of God, and on taking their seats, I have frequently been led to hope they would escape the *second-stage* of the disease, they appeared so well, but have as frequently been disappointed. For scarcely have they been seated before the following symptoms have been evident.—A falling of the chin to such a degree that the mouth has become wide open, and required the assistance of the patient's hand to close it,—a restlessness on the seat,—a crossing of the legs,—a folding of the arms,—a sound sleep ! It would seem too, the faculty of *hearing* is, for the time, completely destroyed :—for neither the force of the preacher's lungs, nor of his arguments are capable of making any more impression on his afflicted congregation, than they would do if he stood on a tomb-stone preaching to the dead. Sometimes the contagion spreads to such an alarming extent, that, even the preacher himself becomes afflicted with the same disease, and when this sad scene occurs, the following are some of its most evident symptoms :—A violent nasal-twang which has quite an unearthly sound,—a sad countenance,—one hand in the pocket while the

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other is turning over the leaves of a book,—the head and trunk fixed in an immovable position,—but sometimes only the flexor muscles are affected, when the body is rigidly bent forward,—the voice becomes plaintive,—the air sanctimonious, the eye frequently turned up,—and the tone quite sepulchral. I have some times been afraid we should have to leave some of the worst cases in their pews till the Sabbath was over; but it never so happened; for even those who have remained like a seated corpse throughout the whole of the service, have, invariably, been waked up by the sound of the last “*Amen*,” and have returned home, apparently in high spirits and partook of another hearty meal.

The third and last stage of the Distemper is much more violent and alarming than the two former, and usually returns a little before Sun-down every Sabbath. The most frequent symptoms are—noises in the head of sundry kinds, the blowing of wind as though it was stormy,—the murmuring of waters as though it was raining very heavily.—Frequently the sight becomes defective, and the patients seem to see black clouds flying before them; so that the clearest moon-light night appears to them a stormy one, and hence they cannot be persuaded to leave their house to go to God’s house. Those who make no profession of religion have the most violent paroxysms at the tolling of the bell for Evening Service. The following are some of the most evident symptoms. When the fit seizes them they usually leave their own houses like bedlamites broke loose—their breath becomes offensive, belching out oaths and obscenity,—lurk about the corners of the roads leading to the different places of worship,—neither fear God, nor respect man,—sally through the streets with a fire-brand stuck in their mouths, emitting volumes of smoke like so many inhabitants of the lower regions; the bells having stopped and the streets being cleared of all but themselves, they then repair to the different places of public worship, after the service has commenced, to the great annoyance of every congregation visited by them.

I have already observed, that, as the day draws toward a close the symptoms become more and more alarming, and that is truly the case, for during the evening worship I have frequently observed symptoms of the following description; and which have followed each other in rapid

succession,—restlessness,—staring round at every thing and every body,—talking,—laughing,—reading novels,—chewing and throwing about tobacco,—disturbing all who sit near them,—putting out the lights,—pouring out and drinking liquid fire,—breaking the windows, &c. These symptoms are not all to be seen in the same patient, or during one paroxysm ; and I am happy to have it in my power to say, it is a considerable time since I observed either of the three last named symptoms in any one. The service being ended the greater part of the congregation return home, complaining of great weariness,—the length of the sermon,—the dullness of the preacher,—or of the too pointed and personal remarks that were made by him ; and, shortly after, retiring to rest they soon fall asleep, when an end is put to all their sufferings till SUNDAY comes again. While others, whose symptoms continued with greater severity, become so blind, that on leaving the house of GOD they have not been able to see their way home, and have found themselves next morning, after the symptoms had left them, where they would have blushed for any other *man* to have found them.

Having given you a faint description of the unhappy sufferer's symptoms who stop in town through the day, I should fail in doing my duty were I not to tell you there are others whose symptoms are very different from those already named : and who leave the town shortly after the return of the paroxysms. The symptoms are—sleeplessness,—unusual vigour,—attachment for a dog,—a gun,—a fishing rod,—shot-belt,—powder flask—and basket—an irresistible inclination to range the woods, fields and lanes, and to keep company with the beast rather than man. Consequently they leave the town, and what are their particular symptoms through the day I am not able to say from my own observations ;—But I have been repeatedly told by those who were once afflicted and had those symptoms, but were then happily restored, that, on leaving the town, some would stroll the woods and fields,—rob the birds of their nests,—break down fences,—kill poultry,—and carry off whatever they could. Others resort to kennels, called taverns, where they drink, curse, swear, smoke, gamble, lie, cheat, dance, fight, and sing, like so many maniacs. While others will scramble over rocks and through bushes, with a gun in their hands, for many hours together

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waiting for a poor robin or some other bird to take away its life ; and which, when done, is not of any service to them. Some, whose symptoms are less violent, have the following indications—love of solitude,—sitting by the water-side for many hours together, holding a long stick with a worm suspended by a thread at the end of it,—anxious solicitude,—sometimes attended with profane language, and frequent sighing. These different patients return to town at different times, and, usually, by different ways ; while others who left town in boats, who possessed similar symptoms, have sometimes died in those fits and never returned.

This disease is evidently of a stupifying nature, for none of its unhappy victims are ever heard to complain on account of their not being able to get to public worship, or of not profiting by it if they were there. There are many other symptoms which, for the want of room, I must omit to name, but indulge a hope, that those already pointed out will be sufficient to enable every one to distinguish this extraordinary disease from every other, and that all who hear of the deplorable condition of our town will be induced to do all they can to promote a cure of THE SUNDAY DISTEMPER.

CHAPTER III.

CAUSES OF THE SUNDAY DISTEMPER.

In searching for the *causes* of this disease I have had to meet with considerable difficulty, and frequently with great discouragements, and oppositions. Some have thought this distressing malady is not a natural, but, rather a moral one ; it is, notwithstanding, strongly argued on the other side, that as the patients generally complain of a natural indisposition, it must, therefore, be a natural disease. I must acknowledge, that at first, I have frequently been greatly surprised, and have not known which side to speak in favor of. For when I have missed any out of the congregation I have been naturally led to enquire into the cause, and on being informed they were "*very sick*," have expressed my concern and intentions of visiting them the next day. Accordingly, the next day, I have gone to visit the afflicted, and to my astonishment have found her as actively engaged

in her domestic affairs as if she had not experienced the least indisposition; and if my visit was intended for the husband, I have been no less surprised to learn, that, instead of his being in bed, as I expected, he was out upon his usual business. And when on the Sabbath, I have heard them "*acknowledge their manifold sins and wickedness,*" and in a most plaintive manner repeatedly cry "*Have mercy upon us miserable sinners,*" I have been frequently led to conclude that their disease was of a *moral* nature, and that the unhappy sufferers were sensible of it; but when I have paid them an early visit for the purpose of pointing them to the only remedy, and have reminded them of their "*condition,*" they have retorted and said, "We are as good as any, and *much better* than many of our neighbours." Thus have I been perplexed in my endeavours to find out the cause of this truly mysterious malady. But since then I have found the paroxysms go away with the Sabbath, and the patient experiences no inconvenience till the Sabbath again approaches. I have sometimes thought of recommending a physician to attend to their case; but when, on the following morning, I found all their infirmities and indispositions removed, I knew not what to do.

After fourteen years close application, and having witnessed many thousands of cases of this alarming disease in all its varied and aggravated forms, in addition to my own experience, I feel no hesitancy in pronouncing it a **MORAL DISEASE**; and not a *natural*; and I shall accordingly endeavour to point out some of its *causes*.

As a *primary* disease, it is, in every instance, the result of personal uncleanness, (Ps. LI. 5. Isa. I. 6) though the most cleanly are capable of receiving it by contagion; and it always appears most where the Sabbath is regarded least. (My reader will, no doubt, excuse me for referring to the Bible, since there is no other book can give us so much useful information on the subject.) It is frequently produced by a Catarrh, or a Cold, which takes its seat about the region of the heart; and which soon evidences its being seated there by that worldly feverishness which is soon afterwards felt. Excessive indulgence in unbelief and distrust of the providence of God; as also feeding without reserve on the windy diet, and unwholesome fruits of the world invariably bring on this disease.

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Persons who sit for hours together in an unhealthy play-house, or close rooms, with wicked, vain and carnal companions never escape the infection. The poisonous fumes of night revels never fail to infect those who come in contact with them. Those who sit at card or other gambling-tables never escape the disease. Whoever expose themselves to the effluvia arising from a race-course, where the noble horse is shamefully, and unmercifully treated, cannot fail to meet with this complaint. Heating the blood in a ball-room, or freezing it over a novel, never fails to produce the distemper alluded to. But there is no *cause* produces so many hopeless cases of this *distemper* as the poisonous fumes of *alcohol*; for it is impossible for any one who comes in contact with its baneful vapours to escape this woeful disease.

It sometimes happens that persons who, to all appearance have been cured of the *Sunday Distemper* fall into it again; and whenever this happens, to use the language of an eminent Physician, "*the last state of that man is worse than the first*, (Matt. xii. 45.) And whenever a case like this occurs it may be traced to the following *causes*—a neglect of secret retirement—of self-examination—inattention to a stiffness which is well known to gradually affect the knees, and which, when neglected, soon renders them incapable of bending in closet-prayer—an omitting to take regular daily portions of family worship—not attending to the prescriptions of Physician EMANUEL, who alone can cure and prevent this disease—mixing with those who are infected with it—partaking too freely of frothy discourse—treating with indifference public and social worship—a delight in pleasure parties—theatres—and polite gambling—frequenting drinking clubs—polluted haunts—and night feasts—fixing the heart on the things of this lower, instead of the upper world—loving pleasure more than God, &c. The above causes I have observed, invariably, to bring on a relapse. I was at first led to think that the infection remained in the patients' *Sunday* clothes along with their religion; but when I recollected that most of them were seized before they were out of bed, and consequently before they had put on their religious clothes, I had to give up that idea, and knew not what could be the cause. But now I am fully convinced the SUNDAY DISTEMPER proceeds from some one, or more, of the *causes* I have already named.

There is another *cause* so prolific in its nature, that I should fail in my duty was I not to lay it before my reader. The cause to which I now allude is that great and lamentable ignorance, or, to say at least the indifference,* which prevails among some of the ministers of the gospel on the *nature and principles of the treatment* of this disease. For were they sensible of its being of a *moral NATURE*, and were to evidence to their congregations that they, not being affected with it themselves, were concerned for their recovery, by fearlessly exhibiting their unfaithfulness—formality and backslidings—their delinquency in attendance upon the ordinances of God's house, and the means of grace, and warn them by the threatnings of the *Almighty JEHOVAH* of the fatal consequences, instead of crying peace, peace, when the pestilential breath of the destroyer is withering all the graces of religion; we should soon see the spiritual health of the people greatly improved, and the number of cases of this disease would be much less than they are now.

Every period of the religious world bears proof to the fact, that as are the *Priests* so will be the *People*. A mightier power than that with which the ministers of the gospel are invested does not exist under heaven, and which it is possible for them to exert. Nothing could stand against a combination of Evangelical principle and concentrated talent like that which the Ministry might exhibit. Only let a congregation be convinced by the clearest evidence, that their minister seeks not *theirs* but *them*, and then it is for him to fix the standard of moral virtue. In a very great measure, it rests with ministers what shall be the tone of moral sentiment throughout the country in which they dwell. Not only families, but communities derive their character from the character of their ministers; and by their movements the surrounding society is regulated in theirs.

* I make this assertion with great respect and affection toward my brethren in the ministry, and nothing but an imperative duty I owe to an afflicted public, would induce me to write so plainly. The mischief which has arisen from many ministers having no correct principles of treatment in this Distemper is incalculably great and widely spread, and something must be done to suppress it.

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XLII.

CHAPTER IV.

TREATMENT OF THE SUNDAY DISTEMPER.

I consider the part on which we are now entering, of the present treatise, to be the most important, and consequently, it has received from me the greatest attention. Under this head of *Treatment* I shall lay down that plan of management which is always applicable, and which, when persevered in, never fails to meet with success ; so that my reader will, I trust, find a mode of treatment of general and superior efficacy for this complaint. I have, in most cases, found the soothing plan of treating this disease to be the most successful, and therefore the best ; and this conviction has influenced me in the instructions and advice now offered to the public. I believe it is generally allowed by Physicians—*The great object of medicine is the relief of irritation* ; and this general principle I have constantly kept in mind while laying down a plan for a cure of the SUNDAY DISTEMPER. In the commencement, I informed my reader that I received the original prescriptions from *Physician* EMANUEL, and, as the whole of his writings are now to be had at an easy rate, I shall take a few extracts from them and refer you to the parts where they are to be found. Without detaining you any longer I shall now proceed to lay down an *infallible* mode of treatment for this distemper.

The best mode of *treatment* is to take an *emetic* during the first stage of the disease, (Matt. ix. 12) for it will be vain for the patient to hope for a cure until he has been made exceedingly sick of whatever caused the disease, and has cast it off from him. A gentle emetic may be sufficient if taken at the commencement ; but if the complaint is of long standing and has become of an aggravated nature a stronger one will be required ; and sometimes it will be found necessary to have it repeated. There is one thing that ought never to be lost sight of, if you would insure success—whenever the emetic taken has been sufficiently strong the patient will, not only cast off whatever caused the disease but will, also, loathe himself, as may be seen by referring to the following cases and instructions, (Job XLII. 6. Ezek. vi. 9.) Soon after, the stupor has left

the patient, he begins to look upon his own as a lost case, (Isa. vi. 5.) and vehemently cries aloud for help, (Ps. xli 4)

Having attended to the instructions already laid down, you must then apply, or take the *balm of life*: which you must procure fresh drawn from the wounded **TREE OF LIFE**. This *balm* can always be procured *fresh* on application to **Physician EMANUEL**, who is so perfectly well acquainted with the constitution, disorder, and every other circumstance connected with those who become his patients, that he was never known to lose one. It may be proper for me to observe, that, this *Sovereign balm* is not given in bottles and boxes, but, in *promises* such as the following, "*Let the wicked forsake his ways and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*" (Isa. lv. 7.) "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" (1 John, i. 9) This *balm* must be applied and kept close to the parts affected by means of a bandage made of *strong-faith*. (Gal. iii. 22—27. Heb. xi. 1.) The patient must feed on the *Bread of Life*, and of this he cannot partake too freely, and without it there can be no reason to hope for a cure; but whenever this is made the chief of his diet a cure is certain. This will be found to be the most wholesome of all food, and, indeed it is the only food that can be depended upon, and is very grateful to the taste, as is borne testimony to by those who have tried it. (Ps. xix. 10. and cxix. 103.) Indeed it is said of some who had experienced its beneficial effects, they looked out with such earnestness for a fresh supply that even their eyes failed them; (Ps. cxix. 123) and the *Physician* I have already named assures us, that, it is *impossible* for a man to die who feeds on it; for a turn of the disorder having taken place the danger is so far over, and to use his own words, the patient is "*passed from death unto life.*" (John v. 24.) For a particular description of the *nature*, and *properties* of this bread, I would beg to refer my reader to what is said of it by *Physician EMANUEL* himself. John vi. 48—65. In another place he assures us, that, such is its powerful efficacy, it will bring the dead to life.' (John xi. 25. 26.) But as the patient would find it difficult to live on *bread alone*, I would advise him to break-fast every morning on spiritual prayer, and sup on the same;

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and to let his *meat* be such as the world knows not of: and to eat freely of bread with each meal. Particular attention must be paid to what the patient drinks. He must carefully avoid all putrid and stagnant waters;—and drink very freely of the *living waters* which are well known, by all who have tried them, to be of a healing and cleansing nature, and are wonderfully restorative in their nature: and when taken plentifully they maintain and perfect the strength of the patient, and so long as he continues the free use of them he can never meet with a relapse. To know their properties they must be tried: and if you would know what is said of them by the head physician, read Isaiah xxxv. 5. 6. 7. and Ezek. xlvii. 1—11. and John iv. 10—14. and John vii. 37. 38. And what should make these *waters* the more valuable, is, there is an abundance of them that all may be plentifully supplied, on their making application. *without money, and without price*, by that kind Physician so often referred to in this treatise. See Isaiah lv. 1. and Rev. xxii. 17. The patient may also drink freely of the sincere *milk* of the word which is very strengthening. I Pet. ii. 2. *Poison* must be carefully avoided, or a relapse, and death may speedily follow. I should have considered such a caution as this unnecessary, did not our land abound, yea, swarm with *Poison-Makers, Poison Importers, Poison-Licencers*—and, consequently, *Poison-Drinkers*; and the caution will appear more needful when my reader is informed that those poisons which are sold "*by license*" have different names given them in order to deceive the unwary; and by which means many are deceived. Some of the names are *Rum, Gin, Brandy, Whiskey, Cordials, Wine, &c. &c. &c.* But unless you have a violent cold in the head, you may always know when you come any where near to one of those *Poisoner's* dwelling, or, *store*, as it is sometimes called, by that unhealthy and disagreeable scent which is sure to affect your nose; and which seems to bear some resemblance to, but is far worse than a *hog's swill tub*. It would be well, therefore, on passing such places, if every one would hold their handkerchief over their nose and mouth, for I am persuaded that all who in any way partake of such poisons must become the unhappy victims of the SUNDAY DISTEMPER. Physician EMANUEL, declares that, "*Their wine is the poison of dragons, and the cruel venom of asps.*"—(Deut. xxxii. 33.) See also

what he says in Psalms LVIII. 4, and Rom. III. 13. Those passages bear hard upon *poison venders* and *drinkers*, and I hope will serve to put my reader on his guard and keep him there.

Every thing that is unwholesome must be cautiously declined, as cards, novels, plays, dances, parties, revellings, drunkenness, uncleanness, horse races, &c. for it is certain that the end of those things are *death*. (Rom. VI. 21, and Gal. v. 19—21.) *Air* and *exercise* must be constantly attended to. Without *air* life cannot be maintained ; and nothing can be more essential, in health, than for a person to breathe the *pure air* at least twice a day. When David recovered from his *distemper* he found it necessary to breathe it *seven times* a day. (Ps. 119. 164.) No *air* is so pure as that which comes from heaven and is breathed to heaven ; and by having the lungs well inflated with it before leaving home in the morning, the patient will not be so liable to be infected with those unhealthy vapours which are constantly flying abroad through the day. And it will be found very good EXERCISE to take, every day, an occasional walk through the valley of self-abasement : and sometimes, as far as the strength will admit of it, to climb the mountain of Spiritual mindedness ; it will also be found very serviceable, as oft as occasion may require, to do a few jobs of self-denial. We have this practice recommended by one who from experience could testify the great good resulting from it. Acts XXIV. 16 ; 1 Tim. IV. 7.

Particular attention should be paid, also, to the patient's CLOTHING. Much diversity of opinion prevails on this subject, but the majority of the most skilful believe, that for comfort, convenience, economy and neatness, there is nothing can equal, for inner clothing, fine linen pure and white ; (Rev. xv. 6.) while all his other clothing should be made of the best *humility* : (1. Pet. v. 5.) excepting when he goes to court, then he must put on his best robe, which must be entirely wrought of Christ's righteousness, without a single thread of any other materials being intermixed. (Phil. III. 9) Refreshing SLEEP is generally known to be a powerful restorative, and it should therefore be studiously cultivated by all persons. In order to ensure comfortable sleep it will be necessary to take plenty of exercise through the day ; and to be very careful to have no thorns of remorse in the BED ; but to let it be well filled

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with the soft down of repose. And then it is said, by one who knew from experience, "Thou shalt lie down, and thy sleep shall be sweet." (Prov. III. 24.)

It is well known that many persons, who were far gone in this distemper, have frequently recovered from a change of CLIMATE. I would, therefore, advise all who are living any where near to *Dissipation Swamp*, or, *Intemperance Bog*, to remove to a more healthy part of the town. And as I believe there is no part so healthy, or where the *Sunday Distemper* is so little known, as the parish of *Repentance*, and as there are many houses there unoccupied, the afflicted would do well to remove there as early as possible. I would further state, that, *Reformation Hill* will be found the most pleasant part of that parish, and particularly so if the patient will be careful to procure a house with a southern aspect that he may have the rays of the Sun of Righteousness, not only on, but in his dwelling. Before I come to a conclusion allow me to say, Let the NATURE of the disease be duly *considered*—its CAUSES carefully *examined*,—its SYMPTOMS narrowly *observed*,—and its TREATMENT promptly *attended* to, and we shall soon have but little cause to complain of the ravages made by *THE SUNDAY DISTEMPER*.

CONCLUSION.

Among all the contrariety of opinion that still exists in regard to the *nature* of the *Sunday Distemper*, there are none, I believe, who are not blinded by it, but will readily admit that it does exist, and has spread itself among us to an alarming extent; and that it is high time for something to be done to put a stop to its rapid and awful progress. What is to be done?—Upon whom shall I call?—Something *can* be done—and *must* be done; or we shall soon be *undone*! If I were to urge upon the *Doctors* the necessity of something being immediately done for the relief of our afflicted town, after what has been said, they would tell me that pills, plaisters, draughts, and boluses, would be of no service in this complaint, seeing it was not a *natural* disease; but, that I must call upon the *Divines*, whose indispensable duty it is to come forward and exert the power they are invested with to remove this dire calamity.

Were I to address myself to the *Divines* I am afraid some would think me *presumptuous*, if not "*crazy*," and

consequently treat with indifference whatever I might say. What, then, can *I* do !—Which way *can* I look !—Look which way I will *time* is flying—the *distemper* is spreading, *men* are dying—*Heaven* is frowning—and *Hell* is moving ! I dare not appeal to *Justice*, in consequence of having brought the disease upon ourselves ; I will, therefore, cost what it may, make my appeal to *Mercy*, and call upon its *Messengers* for help.

MINISTERS OF THE GOSPEL ! I address myself to you, and while I humbly acknowledge my inability so to do, I am encouraged to make the attempt from the example of Naaman's little captive maid. I have for a long time been deeply impressed with the vast difference, between the primitive preachers of the Gospel, and those of the present times. Formerly Ministers made it their main business to "*preach the word*," and not their own notions and fancies—they were "*instant in season and out of season*," and did not fail to "*reprove, rebuke, and exhort with all long suffering and doctrine*." They were not afraid to "*reprove*" sin wherever they found it ; they paid no regard to a man on account of his being a scholar, but would "*rebuke*" him if he were a sinner, while they spared no pains to "*exhort*" the humble believer to hold on his way. They travelled far, laboured incessantly, and fared hard : and so great was their love to the blood-bought souls of men, and their regard for the cause of the Redeemer, that in the midst of unnumbered sufferings they would be constrained to cry out, "Woe is me if I preach not the Gospel !" All things, by them, were "counted loss for Christ"—and so great was their concern for the salvation of the people to whom they preached—and their desire to well instruct them, that God might make and count them worthy to dwell with him in glory, that even their own lives they counted not dear unto them. They were accustomed to go "*from house to house* :"—not for the purpose of introducing dawdling, silly, diurnal chat, or to give their numerous opinions on politics, literature, the state of the funds, or the news of the day ; but for the purpose of "*breaking bread—praising God—and having favor with all the people*." I forbear to draw the contrast.

We are more concerned to be looked upon as gentlemen, than to be felt as ministers, and, hence, when in company are afraid of committing an outrage on the feelings of those

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present, by introducing a Creator, a Preserver, and Redeemer. In vain do we preach on the value of time, in the pulpit, when we fail to improve it in the parlour; and it is but too apparent, that some of our modern preachers labor more to render themselves "popular," than useful.—However it may have been ridiculed, there is an important truth, when rightly understood, in what John Wesley said to his preachers.—“ You have no more to do with being gentlemen, than dancing-masters.” The minister takes a higher walk than that of a mere gentleman. He will not disdain to learn nor to practice the decencies of society, and be the farthest possible from a rude man : but he will sustain a still higher character than that of a gentleman. The history of every period of the religious world attests the important fact, that as are the *Ministers* so will be the *People*. It is from the character of ministers that families and communities derive theirs ; and by their movements the movements of surrounding society is regulated. How important is the office we sustain ! The fate of millions depend on our faithfulness.—The ministry of reconciliation is committed to us by the King of kings to proclaim to a revolted world. Never was there any work undertaken by mortal man so solemn, so important, or big with such amazing consequences as that in which we are engaged. There is not one among all the thousands to whom we preach but will take some impression from us, that neither time nor eternity will ever wear out. Let us ever remember our awful responsibility, and devote to our work, our time, our talents, our all. Our work has to be done below, let us therefore, rather than build and mount a lofty scaffold far above the reach of the people, get down amongst them, and endeavour to make hard things easy, and dark things plain. In order that we might warn souls, win souls, and enrich souls we must deliver the whole counsel of God :—Shall we continue to see the *Sabbaths* of our God so shamefully broken, and impiety stalk through our streets at noon day without a mask, and not cry out against the crying sins of the people ? God forbid ! Rather let us cry aloud and spare not, and, lifting up our voices like trumpets, make it known, that, neither drunkards, adulterers, swearers, liars, murderers, nor *Sabbath-breakers* shall ever inherit the kingdom of God. Our post is on the walls of Zion, our business is to warn the wicked of their danger, and should they perish through

our neglect their blood will be required at our hands. For us there is no middle destiny—we must have either a loftier seat in glory or a deeper hell: if, therefore, sinners will perish let their blood be upon their own heads, and not in our skirts. Soon, yea, very soon, we shall have to meet with our respective charges at the bar of a holy God—we to give an account how we preached, and what we preached; and they what they heard and how they heard. What an awful scene will then present itself between each Pastor and his flock!—Then will a neglected Saviour be a severe Judge!—The silly excuses that we now make for a neglect of duty will not be heard there.—Then will it be made appear to an assembled world that an all-seeing eye was upon us every time we composed a sermon—read every motive and motion of our heart—followed us to the pulpit—watched every indifferent feeling—and witnessed every reach we made after the applause of men! There shall be no sleepy hearer there—no heart will wander then—the *Sunday Distemper* will be no longer felt—all hearts and eyes will be fixed on their own misery, which they will not now believe!—O my dear brethren! think if you can what will be your feelings when you hear from the happy throng on the right of the Judge bursting shouts of praise that ever they heard the sound of your voice!—And a wretched herd of miserable wretches on the left hand weeping blood, and groaning forth their bitter lament, that you had not lifted up a louder voice and more faithfully warned them! You will not think then, that your sermons were too plain, nor your prayers and intreaties too importunate and agonizing.

What form is that I see? A form of man! a ruined, haggard form, with tears like molten lead drops standing in his eyes! Hark! how he wails—and grates his teeth! while around him crowd infuriated beings, whose eyes and gestures show they are piling curses on his head already scarred more deeply than the rest! It is an unfaithful minister; who, while he talked of heaven, walked down to hell with most of his congregation!—See! how they cling unto his guilty soul, and like mill-stones bear him down into the lowest hell!—where all the sermons he to them in time has preached,—to him they will recite throughout Eternity! His doom is sealed and hopelessly he sinks to drink the cup of wrath—while hell's dark caverns thunder with the sound of his own groans, and the curses of his flock! My soul

sickens, turns away and cries,—Let me have the frowns of a wicked world—let me be bound, chained, racked, or burned, but O my God save me from an unfaithful preacher's hell!

Whatever may be our differences in opinion on other subjects, in this we all agree, that, No *Sabbath-breaker* dying in that state, can ever enter heaven. While we admit this solemn truth, shall we look with indifference upon the awful outrages that are committed in our sight every *Lord's Day*? Is it nothing to us that grog-shops are kept open and crowded—the liquid fire served out—and our congregations continually annoyed by the swarms of walking nuisances vomited out of those sinks of iniquity? Can we think it strange that our different charges become infected, while we who have to stand so near a holy Lord God, take no more notice of it than a thing of no moment? O my brethren! for the *Lord's* sake let us unite heart and hand against this common foe; and resolve to take no rest until *his* day becomes a day of rest! It can be done; and we are well able to do it; for the power with which the *Lord* of the *Sabbath* has invested us, is greater than any other power under heaven. A combination of evangelical principle and concentrated talent, like that which the Ministry might exhibit, has no foe to fear: nor is there any result however momentous and grand, which might not be achieved by means of such a confederacy. For, the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: casting down imaginations, and every thing that exalteth itself against the knowledge of God." Let us then take to ourselves the whole armour of God; and with the *Bible* in our hands, and Christ in our hearts, and treading the steps of the Captain of our Salvation march boldly on to certain victory.